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There are no special wedding ceremonies. Part of the meat from the slaughtered she-camel is distributed among the members of the bride's kin and acquaintances, the rest is served for supper in the bridegroom's tent. Nobody is invited, nobody brings any wedding presents. There is no party, no dancing; neither the girls nor women sing or shout with joy. Often even the relatives of either the bridegroom or the bride do not know that there is going to be or has been a wedding. Neither does the slaughtering of a she-camel signify anything especially important, because an old or wounded animal is killed quite frequently. The tiny round tent, *ḥeğra*, alone shows that there has been a wedding. But if it was put up at sunset and the camp moves elsewhere next morning nobody takes notice of it, except perhaps the nearest neighbors.

The morning after the wedding night the bridegroom goes to the men's compartment, *rab'a*, of his family tent, where he is saluted with the words: "Be blessed, may good be thy portion! *lâfi 'alejk al-ḫejr*." The bride is likewise visited by the women, who greet her: "Mayest thou bring good to thy cousin!" The young bride receives a gift from her father-in-law, then leaves the *ḥeğra* to join the other women of her husband's family in the tent, although she need not work for seven days after the wedding. Her husband attends to his work as usual, also buying her trousseau, which consists of various blankets and rugs, as, for instance, the *bsâṭ*, wool carpet, *nasije*, thin fabric rug, *siğâde*, prayer carpet, *lḥâf*, European quilts, and of dresses and kerchiefs. The trousseau is given to the wife after, never before, the wedding night, *elja-'ras 'alejha*, and she is not obliged to return it.

If a widow or a divorced woman marries again, she is free from work for three days only.

When a man marries for the first time he stays with his wife for seven nights, but if he already has another wife he devotes himself to her also.

A young husband is greeted with the words: "Blessed be the tent! *mbârak al-bejt*," his answer being: "May (Allâh) bless thee still more! *bâreč lak bel-mubârak*." When speaking of a woman's husband the word *raǧolha*, her man, is used; of a man's wife, *mruteh* (or *ḥurmeteh*), his wife; and the husband addresses his wife as *râ'ijet bejtena*, the mistress of our tent.

The Rwala usually have only one woman in a tent, seldom

The Rwala usually have only one woman in a tent, seldom
595 two, and very rarely three. A young Rwejli almost always
593 marries a girl whom he loves, and remains faithful to his
837 young wife till the sixth or seventh month of her pregnancy. Then his love cools and in many cases he begins to look for another girl or divorced woman whom he also marries, unless he is setting out on a raid. If the latter is of several weeks' duration and he comes back exhausted, he desires no new marriage and waits for his wife's confinement. If she bears a boy, the young father is so happy that he clings to her again and banishes the thought of all others from his mind. If the wife behaves with sense, keeps the tent in order, can cook cleanly, is not strongheaded and quarrelsome, the husband often remains faithful to her all his life.

PLURALITY OF WIVES

595 In case a husband is not fully satisfied with his first wife, he generally takes a second one. The first wife in the beginning is much displeased with her new companion or neighbor — *ğârti*, as she calls her — and abuses her to the best of her ability. "Why didst thou come to me? Couldst thou find no one but my man? O thou daughter of So and So! O thou cursed in both thy parents! *Lêh ğîtini mâ lažejti ṛejr ğowzi enti jâ bint flân jâ malʿûnet wâlidejn.*" However, the resistance put up by the first wife is, as a rule, not of long duration. In a comparatively short time peace is concluded by the women and they live together like sisters.

When a man has two wives, each cooks for him a day in turn, and on that day he usually eats and sleeps with her. Such is the woman's right, *ḥaḳḳaha*, which nobody is allowed to violate. If he sees that his wife is dissatisfied, the man asks: "What art thou angry about? I have not infringed thy
595 right. *Lêh taʿalîn mâ-ḫṭejt ʿalejč beḥaḳḳeč.*" Even when he
833 does not love his wife, the man should devote himself to her on the nights belonging to her. He need not have sexual intercourse with her, but neither must he with the woman he loves. In such cases he usually sleeps in the men's compartment, or lying down at his wife's head he says: "To night I wish for nothing, *mâ-ni bâṛi hal-lejle*," and the woman dares not say a word. Sometimes the women haggle among themselves: "Let me have the man tonight!" "What wilt thou give me for it?" If they come to an agreement, the woman who

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has the right of sleeping with the man that night, *dowrah*, says to him: "I grant thee furlough, now go to thy wife over there! *ana msâmḥatk eršed 'enda maratk hunâk.*" But should the man infringe the right of one of his wives and spend several nights with the other, the deceived woman may rage as much as she will, but it will not do her any good, especially if her husband has paid to her kin the price asked for her. If a near relative of the woman dies, the man may and even should have intercourse with her for several nights, to comfort her in this way at least. During her monthly period, *'alejha-l-ḥejz*, the man must not touch the woman for from three to five days, and not for forty days after the birth of a child. During the monthly period the woman cooks and eats with the others as usual. If a man wants to beget a boy, he must have intercourse with a woman on the night of Thursday to Friday, *ǧâma'aha lejlt al-ǧum'a*, as the name of Friday, *ǧum'a*, recalls sexual intercourse, *ǧemâ'*.

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TREATMENT AND DUTIES OF WOMEN

The rôle of the woman is to bear and bring up children, to prepare the meals, to sew, and to pitch, strike, and load the tents, *teḥajjeṭ, tebni, tarmi, tešîl al-bejt*; also to load up the entire outfit of the tent, to collect the camel's hair and weave from it the bags and various saddle ornaments, *teṇṭa'*, to procure water, *trâwi*, to gather fuel, *teḥaṭṭeb*, to go out to buy wheat and barley, *tesfer*, and to supply the mare with fresh *šiḥ* and *naṣi, tešajjeḥ w-tehušš lal-faras*, etc.

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The man who loves his wife helps her in all these labors. He never lets her pitch, strike, or load up the tent alone, but along with his herdsman, servants, and sons always aids her. The camels carrying the supplies are guarded on the march by a servant or slave, the master or his son once in a while coming to see whether any of the pack camels needs help. Hauling water from a distant well is likewise usually the work of the son, servant, or herdsman; the master himself in this case drives out the herd to the pasture. A careful husband often loads two or three camels with fuel, especially dry branches and small stumps of *ṛaṛa* or *arṭa* — all this to save his beloved wife labor. Even the grass and hay is brought in by the sons and servants.

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About four years before my stay with the Rwala, a young Rwala chief fell in love with a beautiful young girl. The chief was already married and father of two boys, whom his healthy young wife had borne to him. Driven by jealousy, she went to a witch, *saḥḥâra*, complained of her husband, and begged the witch to prevent his taking a second wife but not to harm him. The witch asked her to bring a piece of the wool of a sheep killed on the day of her husband's new wedding and dip it into the blood of the sheep. At that time the Rwala were camping east of Damascus, where they could buy a sheep for their supper. The young wife promised to do as she was asked. When the sheep was killed before the chief's tent a little after noon, she tore out a bit of wool as if by accident, dipped it into the blood, and gave it to the Ṣlubijje. The witch pressed the wool with both her hands, mumbled strange words, and then returned it to the wife with instructions to take good care of it, to press it thoroughly, *temûṣah*, every Friday night, and to continue doing so until the new wife was divorced by her husband. Cheered by this advice, the young wife gave a suitable reward to the Ṣlubijje, who was camping with some families of her kin on the outskirts of the Rwala encampment, and returned to her tent. At the side of this a small tent was already being put up, shut in from all sides, into which the young chief meant to bring his new bride after the wedding ceremony. This took place in the evening, the young couple entering the tent immediately afterwards. After midnight the chief returned to the big tent. All the next week his mien was dark, and the new wife did not show herself at all. After two weeks he gave her a severe beating and before the month was out divorced her because she scoffed at him in public and said that he was incapable of having intercourse with a woman; and as matter of fact she returned to her parents a virgin. The witch had caused the man to become impotent at the very moment when he approached the second woman, but reinvigorated him on his return to his first wife.

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THE EVIL EYE

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The evil eye is universally feared among the Rwala. Every Rwejli knows that there are persons of either sex who can cast a spell over him, yet he is never able to say who it was